Original Defective

THE PACIFIC.

A FAMILY NEWSPAPER, devoted to Religion, Education and General news; under the control of the General Association of California.

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

THE DYING MISSIONARY.

BY REV. SIDNEY DYER.

"In order to procure for her the best medical advice, and if death should be inevitable, afford her the pleasure of spending her last days with her venerable parents, she was conveyed to the city of Louisville, Ky.; but as soon as all hopes of recovery were gone, she wished to return and die among those for whom she had so long labored and prayed; nor could she be induced by parents, husband or friends to relinquish her purpose. Her wishes were gratified, and she returned to suffer a short time, and then found a grave among those for whom she had wept and toiled."—*Obituary notice of Mrs. D. L——.*

They say I must die and go down to the tomb,
But this ne'er can grieve me, I dread not its gloom;
For there beams from the Cross a celestial ray,
Which dispels, by its brightness, the gloom of the way;
But sleeping or waking I far away roam,
And long to return to my wild Indian home!

To move this fixed purpose and wish of my soul
My friends have united my thoughts to control.
My own tender mother bends o'er me in tears,
My husband implores me, as oft he appears;
But sleeping or waking I far away roam,
And long to return to my wild Indian home!

My father, whose head is all silvered by time,
Throws round his affections my heart to entwine,
And my own tender offspring array every charm
Which Nature has given my will to disarm;
But sleeping or waking I far away roam,
And long to return to my wild Indian home!

They tell me 'tis better that I should die here,
Surrounded by friends and each relative dear,
Than far in the wild wood to find a lone grave,
Where the wolves only howl and the wild grasses wave;
But sleeping or waking I far away roam,
And long to return to my wild Indian home!

To die in the city among the gay throng,
Where mingle the laughter, the dance, and the song,
And then to be borne where my foot ne'er hath strayed,
And sleep where the ashes of thousands are laid—
Oh! no, 't is repulsive—I far away roam,
And long for a grave in my wild Indian home!

But a thought far more holy inclines me to part,
And sunder those ties which entwine round the heart,
T is the tribes who received the rich bloom of my youth,
And plucked from my lips the first blossoms of truth;
Oh! sleeping or waking I far away roam,
And long to return to my wild Indian home!

With them I would rest till the last trumpet's sound
Shall wake them and me from the dark-heaving ground,
And with them together in triumph would rise
To met the blest Saviour who rides on the skies;
Oh! why do you tarry? I far away roam,
And long for a sight of my wild Indian home!

Back, back 'ere I die let me quickly repair,
And breathe once again of its sweet scented air;
And when I am dead, oh, then make my lone grave,
Where the wild flowers bloom and the green branches wave,
Oh! beseech me no more—I far away roam,
And long to lie down in my wild Indian home!

WORTH A MILLION AND DYING ALONE.

Just now a rich old man, (Jas. H. Roosevelt) has dropped out of the city into his grave, and left nobody to shed a tear over it. He was worth a hundred thousand dollars the minute he was born into the world, and a million or more the minute he went out of it. He was educated at Columbia College, and was in the front rank among its scholars, and a strong nervous thinker and writer. He studied law, and was admitted to the bar in this city. In his youth the love of money for its own sake, became his ruling passion. To add to his store, already large enough for any young man's wants, he denied himself the indulgences of youth and began to hoard. As rivers run to the ocean, two hundred thousand dollars more flowed, by inheritance, into his treasury. But he wanted more, and he spent nothing. Then came a personal calamity. He was smitten with paralysis in his lower limbs. He was confined to the house, and walked with crutches, taking daily exercise, back and forth, till he wore the floor out, and had it renewed and wore it out again and again, and he made a calculation and found that he had walked on his crutches in that room, more than the distance around the globe!

Shut up in his house, with little company, he took no newspapers, but bought them occasionally, spending his time in taking care of his investments, and managing the investments of others, for he was shrewd, honest, and correct. To get anything from him for charity was next to impossible. He had no heart to give. His whole soul was to get.

He lived in his house alone, except his servants, who rushed out into the streets and told the passers that their master was dying. These strangers came in and found him in the last struggle with the King of Terrors.

Worth a million and dying unwept and alone!

His will was opened in the midst of a large circle of relatives, all rich and to whom he left nothing; they needed nothing. He gave his property to trustees to found and build a hospital. What could he do with his money when he came to die? It had done him no good, and no one else any good while he lived, and now that he is dead and gone, let us hope that it will some day be a blessing to the children of want and sorrow in this great city.

What a specimen of poor human nature is his? How much good this poor rich man might have done with this money while he lived! How many sources of enjoyment for himself and others it might have opened! But he lived alone, and died alone, and what then?"—*N. Y. Observer.*

POETS are never young, in one sense. Their ears hear the far-off whispers of eternity, which coarser souls must travel toward for scores of years before their dull sense is touched by them.

The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

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BUNYAN IN PRISON.

Let us enter his little cell. He is sitting at his table, to finish by sunlight the day's work for the livelihood of his dear family, which they have prepared for him. On a little stool his poor blind child sits by him, and with that expression of cheerful resignation with which God seals the countenance when he takes away the sight, the daughter turns her face up to her father, as if she could see the affectionate expression with which he looks upon her, and prattles to her. On the table and in the grated window there are three books, the Bible, the Concordance, and Bunyan's precious old copy of the Book of Martyrs. And now the day is waning, and his dear blind child must go home with the laces he has finished, to her mother. And now Bunyan opens his Bible, and reads aloud a portion of scripture to his little one, and then encircling her in his arms, and clasping her small hand in his, he kneels down on the cold stone floor, and pours out his soul in prayer to God for the salvation of those so inexpressibly dear to him, and for whom he has been all day working. So daily he prays for them and for her, and daily he prays *with her*, and teaches his blind child to pray. This done with a parting kiss, he dismisses her to her mother, by the rough hands of the jailer. And now it is evening. A rude lamp glimmers darkly on the table, the tagged laces are laid aside, and Bunyan, alone, is busy with his Bible, the Concordance, and his pen, ink, and paper. He writes as though joy did make him write. His pale, worn countenance is lighted with a fire, as if reflected from the radiant jasper walls of the Celestial City. He writes, and smiles, and claps his hands, and looks upward, and blesses God for his goodness, and then again turns to his writing, and then again becomes so entranced with a passage of scripture, the glory of which the Holy Spirits lets in upon his soul, that he is forced, as it were, to lay aside all his labors, and give himself to the sweet work of his closing evening's devotions. The last you see of him for the night, he is alone kneeling on the floor of his prison; he is alone with God.—*Cheever.*

Notes of Men and Things in America.

BY JOCK, THE MASON.

YANKEES.

Somehow the Yankees have got credit for the possession of preternatural 'cuteness. Now, in so far as the term is descriptive of a sly selfishness, running unto roguery, I have found British Yankees as 'cute as any "down Easter" that ever traded in apocryphal meetings. Thirty years ago the Atlantic Cities were flooded with paper promises to pay, the value of which was by no means on a par with gold. In those days newly-imported workmen got put into their hands as wages, gowpenful of notes, of various denominations, from a dollar upwards, issued by banks with outlandish names; and when the owner went with his pocket full of paper, to make necessary purchases of food or clothing, he had to submit to heavy discounts, on getting his bills exchanged. It was understood that the employers who vended this depreciated currency were in the habit of buying it up at its real market price, and paying it out to their employés at its full *nominal* value. Whover originated this 'cute procedure, certainly employers of British birth were most expert imitators, as I have had occasion to know; and I could make out a pretty long list of Scotchmen who were distinguished practicers of the fraud. I wrought to one employer who was quite clear of the practice, yet he was a Connecticut man, Samuel Rose, builder and speculator, North River, New York. Old Sam was tall, much stouter than the average New Englander, was somewhat taciturn, and went about constantly chewing nuts, somewhat popular among the boys. Sam had quite a sententious manner, and when he had occasion to find fault, came down on one, smart and heavy. On first entering his employment, I was engaged cutting some rather attenuated mouldings in a brittle stone, and unfortunately broke some of the pieces in two. Sam on noticing my mishaps, turned over his nut in his mouth, and said, "Young man, your stones multiply rather fast."

A countryman and myself wrought to Sam for some time by the piece. He left us to keep our own accounts, and paid us like a gentleman, by small draughts on the Greenwich Bank, for which we got good silver dollars. Like canny Scotchmen, we were afraid of paper, for there was in the air a "sough" of the coming commercial storm. Our wages averaged from two to three dollars per day, (8s to 12s English,) board and lodging cost three dollars per week. In those Ante-Californian days gold was scarce in the States, and our quickly-accumulating hoards consisted of a queer collection of United States, Mexican, Spanish and Peruvian silver. The Middle and Western States people are not, properly speaking, Yankees—that term being confined to the people of New England, who are, take them all in all, the best educated, and best behaved people in the world. There is many a small town in Massachusets in which there is exhibited more philanthrophic effort than could have been seen in her best days throughout the entire South.

The scorn and hatred of the nigger-drivers towards the New Englanders is explained by the fact, that the moral strength of the nation is mostly developed among the latter.

FOOD—LABOR—DRINK.

Everywhere throughout the Northern States the people enjoy abundance of food. In the West, where there are no resources other than the land, the food is deficient in variety, though to be had in plenty.

In town and cities, where trade, manufactures and commerce have made money plenty, the people are blessed with a variety of flesh, fowl, fish, vegetables, and fruit, such as is enjoyed by no other working folks in the world. The common mechanic in New York, Boston, or Cincinnati, can command a table equal to that of a middle-class man in Britain. What does the reader think of the following daily bill of fare, or one as good, being enjoyed by a mason or carpenter in the States. Breakfast, stewed meat, potatoes, pancakes, and tea. Dinner—soup, fish, steaks, pudding, fruit, and tea. Tea—new-baked bread, hung beef, and fruit. It will be observed that tea is constantly used to wash over all meals, and a capital refreshing drink it makes in warm weather. The quantities of good things consumed in large towns is enormous, whole fleets of smart schooners, sloops, and flat-boats are employed in bringing produce for the consumption of New York. I have counted nearly a hundred vessels beating up Long Island Sound on a Sunday morning, after having deposited their loads of food at the markets the day before. Plenty makes all eatables cheap. Clothing, house-rent, and fuel are dear.

Labor is on the whole severer than with us. The American works with great energy, and the British workman would be rather surprised to see the quantity of work got through by a fellow-craftsman in the States. Tools, and appliances generally, for facilitating work are good. The kits of a ship carpenter, joiner, or mason, are generally first-rate, and often contain, in their respective lines, ingenious tools unknown in Britain.

At one time the old absurd system of paying "footings," "entries," and the like, prevailed largely among the workmen, and the stuff manufactured in the country from coarse grain, colored up and dignified with the name of brandy, was extensively used in workshops—men cherished a myth, that the water they drank required to be qualified by bad liquor. I am glad to say that the practice is now generally abandoned.

POLITICAL PARTIES — DEMOCRATS — REPUBLICANS.

No people in the world are fairly and fully understood by their cotemporaries. Time does gradually clear away the ignorance, prejudice, and confusion, which mislead and obscure in the present; and facts, emerging into the light, stand out at last defined and distinct. The British public have long been hopelessly bewildered, in trying to get the lease of American parties—parties with divisions and subdivisions innumerable; with uncouth and ridiculous names, affording no clue to priciples or opinions.

What meaning, for instance, would a Briton attach to such names as, "Hard-shells," or "Softshells," or "Doughfaces."

It would be too big a taste to tell, even all I know on the subject, but I will try to give the reader an idea of the two leading parties which just now figure prominently on the stage. It is easier to understand this subject, than it has hitherto been in our day; because it is a result of great national crises to obliterate small divisions, and array vital antagonism against each other. Federalist or Whig, and Democrat, were the primary political divisions of the people of the States. The Whig wished a strong central Government, exercising wide and large powers, armed with authority to establish a national bank, and undertake the execution of great national works. The Democrat strove to narrow the power of the National Government to a minimum, and preserve as much power as possible to local and State Authorities. Protection found most of its advocates among the Whigs, while free trade was adopted by their opponents. The Whigs were afraid to trust the uneducated European immigration with votes. The Democrat received with open arms, Hans from Germany, and Pat from Ireland, and invested them with all the privileges of free and independent citizens, however ignorant. These great parties were subdivided again and again on a great many minor issues; but for many a day old party divisions have been breaking down, under the tremendous pressure of the slavery question. The moral and intellectual force of the country, gradually and instinctively segregated from all the old parties, and formed a new one, under the name of Republican, the vital principle of which, is opposition to the encroachment of slavery. For a very long time the chiefs of the Democracy have been the tools of the clever leaders of the Slave oligarchy, receiving their rewards in places and power; the ignorant rank and file of the party being tickled with oceans of clap-trap about liberty and equality. For a quarter of a century the Democratic party has practically existed for furthering schemes of slavery extension, and getting its leaders a share of the national plunder as a reward for their subserviency to the South. That the party is going down, is clear from the fact, that such men as Butler and Dix have left it to the leadership of the Woods and Seymours.

THE CHIVALRY.

Among the many pieces of fudge that impose on British mankind, that which represents the Southern slave-holders as a "chivalry," is about the most absurd. If it be chivalrous to tar and feather and pistol preachers, printers, editors and booksellers, who happen to speak, or write, or sell opinions not altogether in accordance with those of nigger-owners; if it be chivalrous to beget children by mothers, whom the fathers scarcely regard as human, and sell the same children and pocket the dollars; if it be chivalrous to applaud ruffians who go behind unwarned men, and strike them to the ground, while expressing unpalatable opinions; if it be chivalrous to do these, and many things like them, then the "chivalry" have fairly earned the title.

But I don't think the British have any particularly good reasons for praising them. It may be their cue just now to claim kindred, and boast of their pure British blood, but I have seen the day, when they could laugh loud enough at our expense. I once saw one or two hundred of them standing under a verandah at a hotel door, enjoying a performance on the pavement in front, where a poor old fellow, in seedy black, was enacting the part of a discomfited Britisher—the performer suiting the action to the words, kept running up and down singing a piece of poor doggrel, ridiculing the British, the refrain of which was "We'll come no more from Canada, run boys, run." The "Chivalry" appeared to be mightily pleased with the poor exhibition. There are many of my countrymen here who profess to admire the "Chivalry," but condemn slavery. I can tell such that they would find themselves in a very uncomfortable position, if they ventured among their friends, and hinted any such condemnation. They would not do it twice. I tried it once, and had a few "monitors," in the shape of Bowie knives flourished in unpleasant proximity to my stomach. Of course, I took care not to repeat the experiment.

When the great crash of 1836–37 came, and the bulk of the building trades were thrown idle in the North, I engaged with a New York firm to go to Raleigh, in Virginia. Some fellow-tradesmen had preceded me, and when preparing to go, I received from one of them a note to the following effect:

"*Dear John:*—If you ever wish to walk on Broadway again, don't come here. There are sights to be seen in Raleigh which would be sure to set your tongue a-going; you would bring a taint of abolitionism on us all, and some morning would find the squad dangling like plumb-bobs from the Hickory trees that grow about our shed; so, for our sakes and your own, stop where you are."

Not having a desire for martyrdom, of course I took the hint.

That there have been many real gentlemen born and bred in the South, is, no doubt, true, but that violence, coarseness, passion, and self-will, are the prevailing characteristics of the Whites there, is equally undeniable.—*Glasgow League Journal.*

POLAND.

English readers, who con the telegrams from Poland in the morning papers with an interest which is somewhat dashed by the perpetual intrusion of names unpronounceable by Western lips, are apt to regard that distant land watered by the Vistula from a point of view partly compassionate, partly romantic and sentimental. They think of Thaddeus of Warsaw, as delineated by Miss Jane Porter; they recal some of the operas and ballets of former days; they have visions of the polka, the varsoviana, and the cracovienne—of exiled counts, great in ladies' drawing-rooms, of wild-eyed, long-haired instrumentalists and vocalists (musical and melancholy), of much life-long misery heroically borne, and of some few impostors. They sigh, they moralise, and they pass on; but it never occurs to them that this "Niobe of nations" was at one time a great power, strong enough to be a terror to the nations which now oppress it, and to stand as a bulwark between the rest of Europe and the vast wave of Ottoman conquest.

The Poles have sometimes been described as the Irish of the Continent; and there is a good deal of truth in the characterisation. They have the same impulsive lyrical temperament; the same impressionable nature; the same love of military adventure; the same devotion to the Roman Catholic faith, resisting all the assaults of Protestantism; and, it is to be feared, the same incapacity for the prosaic work of practical self-government. Yet they must have possessed a greater inherent vitality than our Milesian fellow-subjects; for Poland remained a distinct kingdom till near the close of last century, while the separate nationality of Ireland has ceased to exist for seven hundred years. The maintenance of her independence by Poland is the more remarkable when we consider that, with powerful neighbors, she had but weak frontiers, excepting where the Carpathian mountains divided her from Hungary. The country is for the most part a vast plain—not the best sort of ground to defend against an enemy, though greatly assisted in this respect by the prevalence of large forests and marshes. The word "Pole" in the native tongue signifies a plain; but we are not to suppose that the whole land is an unbroken champaign. Still, flatness is the general characteristic; and the rivers are sluggish, and disposed to overflow their bounds. With these disadvantages—with a climate not very inviting, and a soil not very fertile—it may appear surprising that Poland should ever have made a figure in the world. But it received the rudiments of civilisation at an earlier period than some of its neighbors, and the military virtues of its people maintained its independence until a comparatively recent epoch.

In the ancient world, Poland was unknown as a separate nation. It formed part of that vast tract stretching from Europe far into the Northern Asiatic plains, and known as Sarmatia, the races inhabiting which were reckoned barbarians by the Greeks and Roman (no doubt very justly), and were held in bad moral repute by their more cultivated neighbors; though what right the latter had to upbraid them on that ground it would be hard to say. The then desolate region, however, had its revenge on the Romans in the days of their decline; for from the various districts of Sarmatia issued forth several of those fierce and warlike tribes which repeatedly sacked the city of the Cæsars, and, rough, savage, and unlettered as they were themselves, formed the connecting link between ancient and modern civilisation. Poland seems to have arisen as a distinct state about the middle of the sixth century; but it was then only a dukedom, and was peopled with wild pagans, who have left few records of themselves in history. The Poles were not converted to Christianity until a rather late period, though earlier than some of the surrounding populations. In the savage recesses of their forests and bogs, they maintained the idolatrous worship of older times until the year 965—only a century before the Norman conquest of England. The founder of the first dynasty was a peasant named Piast, of whom we have no exact account. The dukedom became a kingdom in the year 1000, by favor of the German Emperor, Otho the Third, who recognised its independence of the Empire; and from that time Poland became a power in Europe, and a country to be feared as well as respected.

The most prominent characters in the early history of the land are the five monarchs bearing the name of Boleslaus, or Boleslav. It was in the reign of the first of these (extending over the first quarter of the eleventh century) that the dukedom was raised to the higher rank of a kingdom; and the ruler thus dignified sought every opportunity of asserting his power in the most tangible way. He reduced the whole of Bohemia and Moravia, and, seizing the reigning duke, put out his eyes, following up that atrocity by condemning his son to perpetual imprisonment. Then he carried his victorious arms into Russia, where he restored a certain prince who had been compelled to fly the country. This prince had the ingratitude afterwards to conspire against Boleslaus, who was pursued by the very brother with whom the restored ruler had been engaged in civil war; but the Pole worsted him, after a sanguinary encounter, and, leaving the Muscovite territory, of which he certainly had no reason to think kindly, poured his legions into Pomerania, Prussia, and Saxony, which he subjugated even to the banks of the Elbe. A long term of peace ensued, during which the king employed his leisure in framing a code of laws, and promoting the prosperity of his extensive dominions. War, however, at length burst out afresh in Russia. Bolesiaus, quitting the ease of his court, hastened to the scene of action; achieved a brilliant victory on the banks of the Boristhenes, or Dnieper; imposed a tribute on the conquered people, and reduced them to unmurmuring submission. This potent monarch—who might be called the Sclavonic Charlemagne or Charles the Twelfth—is the king to whom Tennyson alludes in a noble sonnet written "On hearing of the outbreak of the Polish insurrection" (1830):

O for those days of Piast, ere the Czar
Grew to this strength among his deserts cold;
When even to Moscow's cupolas were roll'd
The growing murmurs of the Polish war!
Now must your noble anger blaze out more
Than when from Sobieski, clan by clan,
The Moslem myriads fell, and fled before;
Than when Ramoyski smote the Tartar Khan;
Than, earlier, when on the Baltic shore
Boleslaus drove the Pomeranian.

The history of the second Boleslaus, surnamed the Bold, is distinguished by many romantic incidents, and has much of an Oriental color in the violence of its transitions from good to evil fortune. This monarch seems to have constituted himself the general protector and reinstator of deposed sovereigns. With this object, he successfully conducted expeditions into Bohemia, Hungary, and Russia, and in the last-mentioned country subdued by famine the city of Kiev. Kiev was at that time, the richest, the most splendid, and the most luxurious town in Muscovy. To this day, it is a place of great interest and beauty, picturesquely situated, and abounding in records of the past. Seated on two rocky eminences, separated by a deep ravine, it presents a wild vision of old churches, richly adorned; of massive earthen walls enclosing the more sacred precincts of the city; of cathedral pinnacles and palace towers, rising from the clustering boughs of aged trees; of sculptured gates, towering belfries and obelisks, and gilt cupolas connected by golden chains. The catacombs of the ancient monastery of St. Anthony, founded two centuries before the time of Boleslaus the Second, are even now visited by fifty thousand pilgrims every year from all parts of Russia, who troop there to adore the hundred bodies of Russian saints, which the dryness of the air keeps in admirable preservation. Kiev is the Holy City of the Muscovites—their object of superstitious regard and aspiration, as Mecca is to the Moslem. In the middle of the eleventh century, when subjected by the Polish conqueror, it was a sacred city too; but it was also a centre of enervating enjoyments, though it is said by modern travellers to be now detestable as a residence. Boleslaus treated the vanquished city with great generosity, and took up his abode among them for many years, almost forgetting his native country in the attractions of his new capital. But the voluptuous delights to which he resigned himself had the worst influence on his character. He became sensual, haughty, and despotic, and was only roused from his blissful trance by the outbreak of a rebellion in Poland. The wives of his military followers, offended by the long absence of their husbands, took to their serfs. Intelligence of this arriving at Kiev, the warriors, without asking permission of their leader, hurried back, with the determination of taking revenge; but they found this no such easy task as they had supposed. Stimulated by the exhortations of their mistresses, and by the necessity of defending their lives to the utmost, the serfs armed themselves, seized on the fortresses, and resisted with great valor and obstinacy; the women fighting by their sides, and singling out their husbands wherever they could distinguish them from the mass. The struggle was prolonged for a considerable time; in the midst of it Boleslaus arrived from Kiev, with a vast army made up of Russians and Poles; swept down upon both of the contending parties, and quenched the feud in blood. An evil time for the king ensued upon the restoration of peace. He got into a quarrel with the Bishop of Cracow, somewhat like that which our Henry the Second had with Thomas à Becket; and it led to a similar termination, for the bishop was murdered while officiating in his cathedral. In consequence of this crime, Boleslaus was excommunicated by the Pope, and deprived of his sovereignty; his kingdom was laid under an interdict; he was abandoned by his subjects, and forced to fly into Hungary. Some of the monkish writers say that he died a violent death about the year 1080; but it is more generally supposed that he took refuge in a monastery in Carinthia, and expired there in the humble capacity of cook, after having tasted all the power and glory of empire, and all the pleasures of alluring Kiev.—*All the Year Around.*

Paris Under a French Microscope.

After M. Pelletan's vigorous sketches of social and domestic Paris, it is only natural that the same gentleman should look a little further, into their moral consequences. Something serious *must* come of a rule of etiquette—established nobody knows how—which compels a woman of distinction to change her costume four times a day, and forbids her to present the same dress twice at an evening party. Full details of the picture, and what happens afterwards, are boldly traced by the Provincial in Paris. The rebuke is administered by a native teacher, who shows his own compatriots what a life they are leading. We enter his company once again, and reproduce, in English, some more of what he tells us.

A little while ago, Parisians, acknowledged the superiority of intellect; at present, all they seem to care for is, to enjoy life, and to glitter in the sunshine. A man of the world may have been to school in his childhood; because, at that age, he makes too much noise to be permitted to dwell under the paternal roof. At the university, he may have picked up a little education: a little Latin, Greek, and French; a little history and geography, hastily crammed, to pass his bachelor's examination. The baccalaureat once obtained, he would consider it unworthy of himself to continue his intellectual development. A little old man of twenty, very dry, very starched, very wrinkled in mind, very skeptical of every belief of the age, closely buttoned against all aspiration, he holds that the son of a rich father has fulfilled his obligations to God and man when he has chosen a good tailor, rides a good horse, dines at the Café Anglais, and supes—Heaven knows where, in the Bréda quarter.

He would accept, perhaps, a diplomatic situation, because it allows him to travel at the government expense, and, after a certain time, procures him the right to carry all the colors of the rainbow at his button-hole. He even goes so far as to solicit the first vacant place of third attaché, having good reason to believe that an influential lady will support his application. But, while awaiting his nomination, he devours a portion of his patrimony. To re-establish the equilibrium, he will marry the first heiress who falls in his way; whether maid or widow, known or unknown, is of not the slightest consequence. He will continue his edifying suppers as usual; but he will accompany his wife to mass, and will gallantly carry madame's missal. To the old debt, he will annually add a new one; and will afterwards assert his profound respect for Family and Property. For, that is the motto inscribed on his banner.

As to the woman of the world. Once married, the best proof she thinks she can give of her brilliant education, is to affect, under every circumstance, as much indifference for intellectual topics as is felt by the peasant girl who spins with a distaff while she keeps her sheep. For what, in fact, are poetry, truth, morality, good or evil, peace or war? Tiresome stupidities. As if a woman of fashion had time to spend on books or pedantic conversation! In winter, she is obliged to call and be called on, to receive and be received at evening parties. What with balls, concerts, and Bouffes theatres, it is as much as she can do to run through a realist novel. At the first note of the nightingale, she is off to Plombieres or Biaritz, to display a succession of wonderful costumes at the summer carnival of watering-places.

When a woman eradicates thought from her mind, she digs a gulf, which she immediately tries to fill with rags and frippery. She then exhibits upon her person those dreams, or rather those nightmares, of fashion, which are as the morbid eruptions of an unhealthy imagination on the surface of the skin. The spirit of an epoch certainly influences the form of its costume; and the costume, in turn, exerts its reaction on thought. Some unknown philosopher will one day write a chapter on this branch of history. Fashion is by no means the matter of chance which people are apt to believe it to be. There exists a mysterious correspondence between the opinions of the people and their costume. Unfortunately, we no longer possess for the reception of our enormous feminine circumferences, the unlimited apartments and extravagant furniture of the reign of Madame de Pompadour. Our little room, with their economised space, are obliged to find stowage for an assemblage of hencoops garnished with lace and ribbons. And that is only the grotesque side of the question. When a woman's only care is to be resplendent, and announce her approach by a noise like a rattlesnake, it is because she is anxious to please. Now, from coquetry to gallantry the distances are measured by opportunity. Want of occupation, with an empty mind, naturally engenders weariness; weariness, in turn, looks out for amusement. If a woman is by herself, with no mental resources of her own to draw upon, when she has looked at her face for an hour in the glass, she can bear the infliction no longer. She is obliged to escape from herself, no matter on what conditions.—*All the Year Round.*

THE PACIFIC

The Trustees are—J. W. Clark, Cyrus Palmer, R. D. Sawyer, E. P. Flint, and Nathaniel Gray.

All Congregational ministers in the State will act as agents for the PACIFIC.

☞ We would remind the friends of THE PACIFIC that Towne & Bacon have the largest Printing Office in the State, and their continued favors will be thankfully received and promptly executed.

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YOUTH'S.

THE HUMPBACK BOY.

I want to tell you a story—and a true one, too—of a little boy who was known as "The Little Humpback." This poor little boy had a disease of the spine which caused him a great deal of pain, so that he could not run about and play like other children, but all day long he used to sit on the door-step, and watch the passers by. This little boy's mother was very poor and did not teach Willie (for that was his name) to read; so his days often passed slowly and wearily, and when night came the little fellow would lie down upon his bed of straw, and cry himself to sleep.

When Willie was about twelve years old, his mother died; and he, poor child, was left a lonely orphan. But God looked on him with pity, and put it into the hearts of some kind persons to provide a home for him, where he was treated with kindness, and made comfortable and happy.

Willie was soon taken to the Sabbath-school, and there listened with tearful eyes to the story of a Saviour's love; and there, too, he learned many hymns, and precious texts of Scripture.

In the family where Willie lived there was a very old man, whom he soon learned to call grandfather. This old man loved the Saviour, and he wanted every one else to love and serve him; so he often told Willie about Jesus, who said, "Suffer the little children to come unto me;" and often would he urge him to give his heart to Jesus.

And God blessed the old man's words—and every day Willie grew more gentle and obedient.

Although nearly fourteen years of age, the little humpback did not appear to be more than ten, he was so very small; but his large eyes beamed brightly. As week after week passed by, Willie seemed to be failing in health. His step grew feeble, his voice weak, and his face thin and pale. Slowly he faded. A kind and faithful minister visited him, and one day, seated at his bedside, told him that he must die. At first the little boy shed bitter tears: for life is sweet, even to the poor, the lone, the suffering; but soon he wiped them all away, and listened to those words of Jesus: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." He felt that Jesus had died for sinners, had died for him; he was enabled to put his trust in him, and so the sting of death was taken away. Calmly he sent messages of gratitude and love, and little tokens of remembrance, to the friends God had raised up for him; and to one far distant he sent this touching message: "God did not see fit that I should see her before I died, so I will not fret," said the dying child; "but tell her I shall see her in heaven."

He fell asleep in Jesus, and early one lovely autumn morning the worn and wearied body of the little humpback was borne to its last resting place; and a simple board bearing his name now marks the spot. But his spirit, we trust, has gone to join that "glorious, happy band," in that world where there is "no more death, neither sorrow nor crying, neither shall there be any more pain:" and where "God shall wipe away all tears from their eyes."—*Child's Companion.*

THE DOOR OF HEAVEN.

It was a fearful time when the steamboat Tyro was lost. It was long ago, and almost every one has forgotten it, except the few who had friends on it, and they are almost all gone. The Tyro was a small boat, and the passengers were few and poor, so it has passed from the public mind. All the day the bright sun had shone down on the peaceful lake, and everything seemed safe and secure. The passengers had no thought of danger as the night came on.

A little boy kneeled down to say his evening-prayers, and as he looked out and saw the western sky all aglow with the glory of the going day, he asked: "Mamma! insn't that the door of heaven, with bright curtains all around it?"

"Yes, my boy," said the mother; "heaven's doors are all around us."

"Well, that is the one I want to go in at, because it is the prettiest;" and the child prayed his prayer and went to sleep.

It was never known how, whether the pilot fell asleep at his post, or the lights went out, but when midnight came, there was a crash, a shiver, and cries of terror. The steamer had come into collision with a schooner and was sinking.

The little boy awoke. He cried: "Mamma, where are you?" and his mother's arms held him fast, even while they sank together into the dark waters.

They came to the surface, and the mother caught something floating and held fast to it.

"Jamie! Jamie!" she said, "hold me very tight."

"Mamma, are we going to heaven? I don't like this way—I'm afraid."

"Never fear, child; God will meet you;" and with all her strength the mother lifted the child upon the floating bale, then dropped it, and went home through the flood-gates below.

"Mamma! mamma! where are you?" cried Jamie, but there came no answer. No one noticed the child afloat, for every one sought to save his own life, and the day was born, ran its race, and was dying again, when Jamie floated on shore. The little fellow was hungry, very hungry, but there again was the glorious gate of heaven, and Jamie thought it was wider open than the night before, and as soon as he could crawl off from the bale to the land, he began to run as fast as he could, straight toward the west.

Jamie's feet tottered. He was too weak to run, so he walked straight on, a long long way, until the west began to grow dim in his sight.

Jamie saw a man coming toward him, but he did not stop. The man noticed that the child's clothes were wet, that he had been in the water, and he tried to stay him.

"Little boy, where are you going?" he asked.

"I can't stop now," said Jamie; "I'm afraid I shall be too late."

"Too late! where are you going that way? there is no house there," the man cried after him, for Jamie did not stop an instant.

"*Yes there is,*" said Jamie, "and I'm afraid the doors will be shut."

"Whose house, boy?"

"Why, God's beautful house, to be sure. Don't you know it? It is heaven. See! it grows dark;" and Jamie made one more effort, and fell to the ground, fainting with hunger.

The man lifted him up in his arms, and Jamie lisped: "Mamma said God would come to meet me;" and then he fell asleep. When he awoke he found himself in a strange place, with strangers about him.

"Come, my darling, you must eat some of this," said a soft voice, and the light of the candle was shaded from Jamie's eyes.

Jamie's last thought was of heaven, and his first question was: "Did I get there? Did *He* meet me?"

And a little girl standing by the bed answered: "Yes, little boy, father met you and brought you home."

"God's your father, too, is he?" asked Jamie, not yet fully conscious of his present state; "then we'll go home together."

Jamie recovered and grew to manhood—grew to a good and glorious manhood, and, to the time when his Redeemer called him home, Jamie never forgot the western door for which he had striven. He never looked upon the gorgeous purple, golden, and crimson glory of the sunset without hearing again, in his mind, the words of his mother: "Yes, my boy, heaven's door are all about us." And Jamie's wish was granted him.

One night the shining light came through the parted curtains, and Jamie went home with the day, and Jesus met him—Jesus, who long years before had gone down to the dark flood-gates below to meet Jamie's mother—Jesus who always watches and waits to hear the coming feet of those who seek the gates of heaven.—*Tract Journal.*

WASTE OF MONEY.—No mistakes are more sincerely mourned over in after life, than a foolish waste of money in youth. The thing is altogether a matter of habit; and he who does not set his habits right in this particular, will lament it all his days. But the young man, because his real wants are few, imagines they always will be. Because he has to provide for himself alone, he has no idea that others are to be dependent upon him. He has health, youth, energy, and strength, and he forgets that they will not always last.—*Burnap.*

YOUTH revels in the radiance of years to come, nor ever dreams that the little daisy on the lawn, so smilingly beheld, or so tenderly gathered from its green bed, shall make the whole heart ache with all the past when it meets the eye in some future year.

Original Defective

THE PACIFIC.

SAN FRANCISCO,

Thursday Morning, February 25, 1864.

Notice.

THE office of the PACIFIC is removed to No. 1 Government House, northwest corner of Sansome and Washington streets.

Rev. J. A. BENTON, Rev. GEO. MOGAR, Rev. W. C. BARTLETT, } Editors.

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

H. S. BROOKS, Office Editor.

Examination.

The world accepts the words of the Grecian sage. It confesses that the "know thyself" if it does not contain the whole of philosophy, is a prime condition of it, preliminary to any successful prosecution of it.

But, if there is no true philosophy without self-search and self-knowledge; certainly there can be no true religion without both. We must know ourselves to be wrong before we shall begin to put ourselves right; and we must see ourselves to be sinners, before we feel the motions of repentance. And from a self-survey must proceed most of those exercises which are of value to us in morals and religion. To those who are familiar with the contents of the Bible, it will not be news, that the divine wisdom urges men with entreaty and command, to self-examination. Its endeavor is to make men understanding and intelligent christians; by reason of the fact that they ground their new course of conduct on the discovery of great and important truths which deeply affect and concern them.

Thoughtless people can of course, have no religion; nor will those fly to Christ, for help and deliverance, who are ignorant of their own hearts, and who make no inquiries about the needs of their souls. Nor shall we fail to trust Christ and believe in God, just so soon as we come to a just notion of our wants, and a true conviction of what is due to ourselves as reasonable beings.

Consider what kind of a search it is. There are affairs about which we have no right to know anything. There are secrets which our neighbors have no business with. There are questions we have no good reason to ask. There are matters which do not at all belong even to the sphere of our curiosity. And we are bound not to annoy our fellow-men by sitting upon them with a kind of inquisition. Into some of the highest joys and deepest griefs of our fellow beings we cannot enter. Within the portals of one's own being, in the chamber where his own personality really dwells, distinct, apart, alone; there must no foot of stranger come, no other person intrude.

There are some who regard their religious experiences, and their feelings and thoughts on sacred things, as among the contents of this secret chamber, which opens to no touch but the master's hand. They keep all such matters quite to themselves and invite no communion. Nay, it is only the most roundabout and wary approaches to the subject of personal religion, and the matter of the soul's condition and prospects, at which they will not take alarm, and begin to entrench themselves from final capture.

It is sometimes said of men, in the way of irony, or satire, that, if they have any religion they keep it all to themselves, no one else regards them as having given any proofs of it; that they are religious is all news to them. But then, Nicodemus was a disciple secretly—and there are others who have so shut up their feelings, and kept their emotions to themselves, and buried their thoughts in silence, as to have concealed themselves from human observation and eluded inquiry—and what to think of them in a spiritual respect others have not known, nor yet how to persuade them to communicate with friends and open the store of their particular experiences for the common good.

But the search invited here is not of this human kind. It may be carried on beyond the inspection of human eyes. It calls for nothing but retirement—the closet—the place of prayer—the gathering in of the thoughts—and the fixing of the luminous eyes of the mind on the tablets of the memory.

Now begins the questioning. The man's prayer, "Lord, search me, and know my heart;" is simply a cry to Heaven for help in the search and trial of himself. What is it that the person would know? Why does he come thus into a narrow space, face to face, with his soul? He would know something for certain about the state of his soul. With generalities, evasions, make-shifts, and elusions, he has been put off times enough already, so he enters thus into the closet, with his very self, and he wishes, as in God's sight, and his own, to search that soul through. What is it thou lovest most? Answer O, soul, without equivocation!—What has been last in thy waking thoughts, and first in thy many desires, and largest in thy esteem, hour by hour, and strongest in its power over thee through all scenes? Here upon the tablets of memory, imperfect as they may be; lo, here are damaging facts and glaring proofs! The record is against thee, soul; and thou must not too stoutly declare thou lovest supremely thy God, when thou forgettest him thus, and carest less for thy devotions than for thy earthly business. What has daily delighted thee most? Readings in the Holy Scriptures, sacred meditations, progress of truth, conversations with the holy, words spoken to sinners, spiritual endeavors, heavenly aspirations, and all great duties? In thy honesty, O, Soul, answer!

—An important Methodist movement has commenced in the Southern States. Two Bishops of the M. E. Church are already in the South, one at Port Royal and one at Memphis, to ascertain what persons in these are loyal to the country and desire the ministry of the Methodist Episcopal Church. At Port Royal, Bishop Scott will "by direction of the Secretary of War, take possession of all Methodist Episcopal churches over which no loyal minister has been appointed by a loyal bishop."

Office Discourses.—No. 11.

TEXT—Proverbs 27: 4, "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"

Introduction.—All men cannot have everything. There are none who do not wish more, or other gifts than they have. There are few who are perfectly contented with the endowments, attainments, and places they now have. Most people lack so many things, and crave so many, that they are ready to complain of their lot. And some in their discontent grow suspicious, jealous, and envious.

Argument.—1. Nothing can stand before envy; not even the rectitude of God. The allotments of the divine providence are the occasions of a great deal of envy. Personal beauty, wealth, station, and favor, are peculiar objects of envy. These are gifts of God. When people envy these, and are bitter toward the possessor of them, they virtually find fault with the arrangements of Providence, and charge God foolishly. Because God has been pleased to bestow on others what he has seen fit to withhold from them, evil-minded men deem themselves injured, and a kind of favoritism practised at their expense.

2. Nothing can stand before envy; not even the most virtuous among men. Unless the noblest and best men are always kept in poverty, obscurity, and shame, envy will mock them, traduce them, and malign them. It has no respect for character. It needs only to know that others have what it lacks, in order to be filled with spleen and rancor. Our first parents became the victims of it; and Abel's murder grew out of it; Joseph fell before it; Daniel was not able to resist it; and even the holy Redeemer was assaulted by it, and the cross became its instrument.

3. Nothing can stand before envy; not even innocence and unconsciousness. Persons are envied who are unconscious of the fact. They find themselves disliked and aspersed by those whom they had innocently supposed their admiring friends; to whom they knew they had never given offence. So innocence does not balk envy, nor do good intentions propitiate it. It is a hyena, and snarls at everything superior to itself; and decries everything which is not its own, or does not minister to its own consuming greed.

Remarks.—1. Envy is always founded in unreason, and deprives of reason such as cherish it.

2. Envy is malign, and breeds only bitterness and malice in the bosoms where it dwells.

3. Envy is suspicious, and wont to imagine there is evil, where no ill seems to be.

4. Envy is unsparing and pitiless, and so preys on the finer feelings of them that foster it, as to render them implacable and unmerciful.

5. Envy will never fail. While there are beauty, truth, excellence, honor, goodness, valor, and love, in the earth, there will be occasions for it. Its end will come when selfishness dies out.

6. Envy is frequent among men; but it is a peculiar vice of women; because it is so personal, and because it chiefly regards such gifts and qualities as women most seek and admire. It is lamentable that so many of the fair sex indulge in envy; and a woman without it is a treasure of love.

7. How it tells upon the question of depravity when it is seen that few, among even women and children, can look on the prosperity and happiness of others and rejoice in them heartily; while most are wounded, and smart, in the sight of joys, successes, and triumphs, in which they do not share!

Spiritualism and Insanity.

Dr. Gibbons, of this city, made the caption of this article the subject of discourse at Platt's Hall recently, on a week day evening. The well-known scientific attainments of the lecturer, and his high standing as a professional man and a citizen, were sufficient to secure a hearing from many thoughtful people.

Without endeavoring to follow the lecture *verbatim*, we make from it the following synopsis:

1. Three-fourths of our population are liable to insanity, either from moral or physical causes. Of these, partial insanity is the more common phase of unsoundness. The victim reasons often acutely, is sane upon all subjects but one, but upon this one has gone utterly mad.

Moral insanity is often the prevailing type. This affects the moral faculties. The conscience is terribly alive. The propensities are to steal, commit suicide, etc.

2. The leading causes of insanity are intense excitement, loss of sleep, derangement of the nervous system. In the larger proportion of these cases, the patient is subject to delusion of the senses, imagines things which never had any existence. Has visions, sights, spectres, spirits, and in some one or more particulars, the hallucination is complete.

3. There is no one cause so productive of insanity at present, as *spiritualism*. In one of its phases it is a delusion of the senses, brought about by a disordered imagination. A morbid diseased moral and mental condition, with more or less of physical unsoundness. To state the case more precisely, spiritualism in its advanced stages, is the *result* of insanity.

4. Spiritualism, according to the Doctor's view, is compounded of arts Divine and Demoniac—of Biology, Sichology, Mesmerism, Electricity, Magnetism, Witchcraft, Clairvoyance, Charms, Incantations, etc. It is only a combination of arts and isms, which under one form or another, have been known for thousands of years.

5. How spiritualists are made. Given a disordered condition of the nervous system, including the brain, and the right sort of a subject is secured. There will be several stages of "development." The work usually begins by drawing the subject into the spirit circle. The human brain intensified in its ten thousand fibres—the nervous system wrought up to the highest pitch—the subject sits down in the dark and in silence to watch for the spirits of the dead. No wonder the table moves! No wonder there are sights and visions in every disordered imagination! "Stiff-necked" people could not see them—that is, people in a healthy condition. Hence, the presence of one or more such persons in a circle, was enough to upset all the "arrangements." Such obstinate persons were incapable of "development." For the *will* must first be overthrown.

Next, after protracted sittings, there would be jerks, muscular contractions, spasms, etc., showing that the nervous system was giving way, until a cataleptic state was reached, and when this can be brought on at will, you have the full-blown speaking or writing medium. Trance-speaking is the result of these morbid conditions. The victim falls voluntarily, and finally involuntarily, into catalepsy, from which often there is no recovery. This is one form of confirmed insanity. Those persons who are capable of becoming "mediums" are often known with certainty by a morbid diseased condition, of mind and body.

6. Spiritualism has been called religion. There was no objection to this technology, because in the same sense Mormonism, Budism, Fetchism, and Heathenism generally, might be called religion. But it was not the religion of the Bible. Indeed the Bible in its essential teachings was scouted, and a mongrel philosophy, made up of isms, took its place. A jargon without coherence or system, which like the book of an old alchemist, needed to be understood in the incomprehensible sense.

The Extent of Inspiration.—No. 1.

Inspiration, a divine in-breathing, is not the same as Revelation. In the order of thought, and commonly in the order of time, Revelation went before. Inspiration is a term applicable to the sacred writings, and not to the facts or truths expressed in those writings. Finding its material ready at hand, it had to do only with the way in which that material should be set forth for the use of man. It was an influence on the sacred writers, as writers, as book-makers.

I. THE FACT ASSUMED.

The fact of some sort of Inspiration is implied in our subject. We propose to discuss its extent, not its existence. It is enough to say, *There was some peculiar divine influence exerted on the sacred writers.* There is a sense in which all men are inspired. There is another sense in which all men may be inspired, so as to experience a certain divine quickening and guiding; which inspiration actually comes to some, whether pious or godless, whether Luthers or Napoleons. There is another sense in which all God's true children are inspired, with the in-breathing of the Holy Spirit. There is still another sense in which some Christians are inspired above others; such as Whitfield and Payson. But the inspiration of the sacred writers was something different from all these; it must have been higher than all these; else the word has no emphasis. There was something peculiar about these men; or their special claim to inspiration would not have found such universal recognition.

The Bible's own account compels the same emphatic recognition. If the Bible is an honest book, we are to accept its sober statements. The Apostle Paul affirms: (2 Tim. 3: 16) "All Scripture is *Theopneustos*," God-inspired. The sacred writers never parade this influence, but they write as if it were real and great; far beyond any general inspiration of good men. They speak as if certain, on the highest and hardest themes. Modest themselves, they claim authority for their words. In a single place (1 Cor. 7:) we find Paul disclaiming any certain guidance; showing that in all cases in which no exception was made, it was to be understood that this guidance was afforded.

We are not now combating those who deny a God, or a personal God, out of men's reach. It is consistent to deny the peculiar influence called Inspiration, and then to go back still further and deny all expression of God's will in the Bible; making it not *the* book, but *a* book, just like others. We take for granted a revelation, and its presence in the Sacred Scriptures. Then we say, this truth: these facts were given us under an influence exerted on the sacred writers, which was divine in origin and power, altogether distinct and peculiar in character. The fact must stand.

II. INSPIRATION SOBER.

Inspiration was not a frenzy; rather it was a purposed instrument of power. It was sober, intelligent, wisely aiming at its end.

So the Bible teaches. All Scripture, God-inspired, "is *profitable*." Through its aid the man of God may become "thoroughly furnished unto all good works." (2 Tim. 3: 16,17.)

So common sense declares. If there is any peculiar inspiration, it is for an end. God works neither blindly nor capriciously. All who revere Him must assent to this proposition; must believe in Inspiration as an intelligent power conferred and used for a good.

III. THE END SOUGHT.

What is this end? At what did Inspiration aim? We answer, *the reliable transmission of sacred facts and truths.* By "sacred," we mean facts and truths bearing on, having a near connection with, man's religious welfare. They were to be transmitted to man, with the stamp of God's authority. They were to be trustworthy. God speaks in order to be obeyed. Man must feel confident that he knows *what* God speaks.

It is right, in this place, to assume the possibility of a revelation; the power, on the part of Him who can touch every spring in our nature, to communicate to us His will. It would be strange, unaccountable, if He had not such power.

It is right, also, to assume the great probability that God would make a revelation. For this there is a very strong presumptive argument, from the goodness of God, and from the needs of man.

The whole scheme is consistent with itself. If there is any supernatural voice, supernatural circumstances might be expected to attend it; we should look for a special divine power and sanction. There are two consistent theories. One denies everything; the other admits everything; One holds us to bald naturalism, the other accepts all attested facts of the supernatural, in corroborating a divine, beneficent message to men.

IV. EXTENT MEASURED BY THE END.

The Inspiration would be just as extensive as the end required. God never overdoes. In carrying on the movements of nature, He uses just power enough to accomplish His ends. It is a fundamental principle of philosophy to assign for a fact, or phenomenon, no more than a sufficient cause.

Inspiration would need to secure the *truthfulness of the sacred writings.* And there it might well stop. What would be deemed truthful, between man and man? Whatever shows a thorough intention to tell the truth. What, between God and man? Intention and accomplishment. God can not be deceived. He would not lead men into error. He might not choose to tell all truth, for it might not be to his purpose. He might not dispel popular misapprehensions, on points of minor importance. But He would not mislead. All statements made by Him would be exactly true.

There would be *a true record* of human affairs, opinions and sayings. God does not indorse all that is recorded in the Bible. Its history of good men, as well as of bad ones, may narrate deeds, and embody opinions which God never could approve.

The truth of God has to be stated *in human terms.* Language is adapted to man, and has human limitations and imperfections. As it is hard to give the Chinese the true idea of the Supreme God, from the want of a right word in their language, charged with the needed fullness of meaning, so there are difficulties in bringing to all men the great truths of God. Teachings of infinite meaning must come to us in fettered phrase, and be adjusted to our weak, warped minds.

The great end of Revelation is the *inculcation of religious truth.* And that has for its aim the *religious welfare of men.* Truths from God, therefore, would be so phrased as best to secure attention and obedience of men. Absolute imperfectness of statement might become relative excellence, in view of its bearings on human apprehension and interest.

In the great realm of Natural Science, it might be best to let old errors go uncorrected, and press home vital religious truths, rather than confuse, divert, or repel men's minds by new and true statements. There is a popular method of speech; just adapted to men's wants, and therefore popular. It might be vastly better to employ this method, with all its inaccuracies, than to attempt another method. A strict, scientific method, as we can see, would have made the Bible less a boon to mankind.

But what of historical truth? If the sacred historians were inspired, could they tell downright falsehoods? *Certainly not.* They might make quotations from others; and Inspiration would be concerned only to see that the quotations were correctly made. Statements might be somewhat loosely made; in round numbers, and according to national peculiarities of caprice or carelessness. But when a Bible writer directly, unequivocally asserts a thing as a fact, Inspiration is voucher for the truth of the statement. It will not do to plead that it is an unimportant fact, having a very slight or very remote bearing on men's religious welfare. A truthful man can not tell a deliberate, intentional untruth. A truthful God can never, through His divine, in-breathed power, directly assert a falsehood. The alleged fact may be great or it may be small. That makes no difference to the Deity. He gives no sanction, reverently speaking, to "white lies."

We are to be very careful as to the fact of the assertion, or indorsement, on the part of Inspiration. We are to make it responsible only for plain, direct statements, in its own name. But when these are made, it is impossible that they should be false. Untruth, in a single certain instance, proved beyond cavil or contradiction, would destroy the reliableness of the whole writing, in its doctrines, as well as its facts.

Editorial Notes.

AMONG our exchanges we greatly value the *Montreal Witness.* It is published as a daily as well as a weekly paper, and is, so far as appears, the only religious daily newspaper in the world. It is religious in a truer sense than many of our weekly religious newspapers are: it does manly service for the Sabbath, and for total abstinence, and for vital piety. It does Canada honor that she sustains such a paper; it does the enterprising proprietor honor that he makes it worth sustaining, not only religiously, but in every other respect.

—Union Theological Seminary in New York city has now a strong corps of professors: Dr. Skinner, Dr. Smith, Dr. Hitchcock, Dr. Shedd, and Mr. Hadley. All but Dr. Skinner are graduates of New England Colleges. All but Mr. Hadley have been pastors of Congregational Churches in New England.

—Albert Barnes has ready for publication a Commentary on the Psalms in three volumes. He is said to have remarked lately in a meeting of the Ministerial Association, when the question of the relation of science to the pulpit, was under discussion, that were he to live his life over again, he would devote *half* of the Sabbath-day ministrations to *expository preaching.* He regards it the most Scriptural and effective method of presenting the Gospel to the people.

—Dr. J. T. Stearns, of Newark, has been elected a Trustee of the College of New Jersey. . . . . In the Princeton Seminary there are 181 students; in the Auburn Seminary, 54; in the Union Seminary, 88.

—We were a little taken aback the other day in reading in the *Bulletin* correspondence an account of the University of Washington Territory. It is situated at Seattle, and the buildings, two stories in height, are already occupied. W. E. Barnard, A. M., is President. We should be glad to learn more about it.

—There seem some tendencies in Baptist quarters to Presbyterianism in Church Government. Spurgeon has several times avowed his sympathies that way. The *Evangelist* of New York copies an article from the *Chronicle* (Baptist), which states the disadvantages of Democracy. Excellent, if men are perfect, not so excellent, if men are not. Why didn't the *Evangelist* publish the "advantages?"

RELIGIOUS INTELLIGENCE.

Pacific Coast.

PRAYER FOR COLLEGES.—A united service of prayer for Colleges (as in the Eastern States) will be held in the First Congregational Church (Mr. Lacy's) in the evening of Thursday, Feb. 25th—this evening—at 7 1-2 o'clock; to which all are invited.

—The Rev. E. S. Lacy, Pastor of the First Congregational Church in this city, had a slight hemorrhage of the right lung, in the evening of Feb. 17th. This will keep him from his work, for a time; we trust only for a short time. The sympathies and prayers of hundreds, outside of his own flock, will be for him in this affliction.

LECTURE ON THE HOLY LAND.—The second lecture in the course, in aid of the new Congregational Church, (Second) was delivered by Rev. Mr. Benton on last Thursday evening, at the First Congregational Church.

A very good number were in attendance, who listened with undivided attention for more than an hour as they traveled with the lecturer over some of the most interesting parts of Palestine.

The concluding lecture, by J. Ross Browne, will be announced at a future day.

—Rev. Samuel B. Bell, D.D., formerly of Oakland, and who has been for some time preaching in the West Fiftieth Street Presbyterian Church, in New York, has been invited to become its pastor. This is the church to which Thos. R. Agnew has recently presented the title papers of the church edifice and property.

—Rev. L. C. Bayles has written a farewell letter to the Congregation of the First Presbyterian Church in this city, which was read last Sunday. His health is improving. He sailed on Tuesday last for Honolulu.

—The Congregational Church in Santa Cruz have invited Rev. Walter Frear, now of Grass Valley, to become their minister. He will commence his labors on the first Sunday of March.

—A meeting was held at the Howard Street Church last Friday evening to take action respecting a new site for a church edifice and the proposed occupation of some larger room. The committee in charge were allowed two weeks more to select a site, and the Trustees authorized to procure Union Hall, if desirable. The congregations at the church are crowded, and some signs of religious interest appear.

—Rev. S. S. Etheridge, of Trinity Church, San Jose, died in that city February 18th.

THE REVIVAL IN EUGENE CITY.—By a private letter from Eugene City, of date January 25th, we learn that a protracted meeting had then been in progress there, four weeks, with considerable success. Quite a large number have professed faith in Christ, and between thirty and forty have united with the Church. These persons comprise a very hopeful and influential portion of the community. Half of these are heads of families. The meetings are still in progress and there is a very general and deep feeling upon the subject of religion throughout the community.—*Pacific Chris. Advocate.*

—Rev. C. S. Kingsley writes from Bannock, Idaho, to the *Pacific Christian Advocate:*

"I speak here to 150 to 200 persons every Sunday, and have no doubt I could have a congregation regularly, of 500, if we had a church. I am about negotiating for a lot for a church, to go up in the spring, and have received many assurances of aid if I will go forward in the movement."

Eastern and Foreign.

Congregational.

PHILLIPS ACADEMY, Andover, Mass., has been greatly favored with the presence of God's spirit during the last ten years. We rejoice to learn that of 200 students, many of whom were previously Christians, as many as fifty have been recently brought into Christ's kingdom.

—The revival at Lawrence, Mass., has been of signal interest. It is estimated that 200 have been hopefully converted, in the various churches. The Lawrence Street Church in that city is reported to have the largest Sunday-school of any Congregational Church in New England.

—An interesting revival is in progress at Ellington, Conn.; as many as thirty have been present at a meeting for inquiry.

—Extensive revivals are enjoyed at Dover, Great Falls, N. H., and in South Berwick, Me.

—At Haverhill, Mass., the religious interest is very marked. On the night of Jan. 11th there were present in the inquiry meeting at the Town Hall 500 people, 300 of whom were men. Three thousand persons were in the Hall on the next Sabbath evening to hear Mr. Hammond, 1,200 of whom remained for conversation and prayer.

—The Berkely Street Church, Boston, has in operation the Home Evangelization plan, which is contained, in a condensed form, in our "Handbook." It has a Home concert every month, and an annual concert in October. It has sixty-eight districts and thirty-seven visitors. These visitors made nearly 7,000 calls last year, distributed over 7,000 tracts, gathered fifty-six persons into the Sunday-school.

—We mention, with personal sorrow, the death, at Nashville, Tenn., of Rev. Wilbur Fisk Loomis, pastor of the church at Shelburne Falls, Mass. He was in the service of the Christian Commission. Born and educated a Methodist, he brought to his Congregational pastorate a warm, loving heart. We were not without hope of welcoming him ere long to some California field.

Presbyterian.

THE pastoral relation between Rev. Dr. Brayton and the First Presbyterian Church in Watertown, N. Y., was dissolved on the 13th ult. This church was organized as a Congregational Church in 1803, but became Presbyterian in 1821.

—Rev. Henry Steele Clarke, D.D., of the Central Church, Philadelphia, has died.

—The Second Church, Nashville, Tenn., is the only one south of Kentucky that has sought connections with the General Assembly, O. S.

—The Arch Street Church, Philadelphia, has increased Mr. Conkling's salary from $2,500 to $4,000. The church in Elizabethtown, N. J., has added $500 to Mr. Kempshall's salary. The same sum has been added for the benefit of Rev. W. E. Knox, of Rome, N. Y.

—The Coldwater Church, Mich., are about building a House for $15,000.

—We read of a minister in Hastings, Minn., receiving a pair of gloves worth $60. They were lined with "Greenback Fur!"

—The Lafayette Avenue Church, Brooklyn, N. Y. (T. L. Cuyler's), has been fully organized with a Pastor but three years and a half; it now numbers six hundred communicants. This, we believe, is unparalleled in the history of its denomination. Its huge edifice of three hundred pews is so thoroughly occupied that many families are waiting in vain for seats.

Miscellaneous.

THE Baptists of Boston have been making some church changes, which reduces their number to twelve, instead of fourteen. Tremont Temple and Merimack st. churches have united and two others have united in the neighborhood of Shawmut avenue.

—Richard Fuller, D. D. of Baltimore, writes a letter in the *Examiner* in which he expresses himself as loyal to the United States; but he adds: "But born and reared at the South; all my early, noble, honored religious associates at the South; every human being (except my immediate household) in whose veins is a single drop of my blood, at the South, and they and their children enduring every privation and sore distress—why, he is not a man who could regard me anything but a monster, if my natural and tenderest sympathies did not yearn over them in their tribulations and sorrows." He does not believe that the sore chastisements upon us are due to the special iniquity of the South: but to crimes quite as accumulated at the North and East and West as at the South.

—The Directing Senate of Russia has put a stop to Baptist persecutions. Mr. Oucken has gone to St. Petersburg to encourage the converts there.

—The trial of Bishop Colenso has commenced in South Africa, before a synod of bishops of the Episcopal Church. Bishop Colenso denies the authority of the tribunal.

—Brother Ignatius continues his efforts for establishing in the Church of England a Benedictine brotherhood. It has attracted such attention, that one of the most high-church prelates, the aged Bishop of Exeter, has forbidden all the clergy of his diocese to allow Brother Ignatius to officiate in any of their churches. The "Benedictine Brothers" now number twelve; they intend to build a house consisting of a retreat for parish clergy who may desire rest, the brothers undertaking to do their duty while they are recruiting their strength; a home for decayed old men who have labored in the service of the church; and a college for instructing youth on the principle of the Church of England. They required from £30,000 to £40,000, of which they had received £10,000.

—"The Children's Missionary," L. B. Tousley, died at Canandaigua, January 9th.

—The Sunday School of the Union Methodist church, Philadelphia, has sent fifty ministers into the work from among its teachers and scholars.

Books, Periodicals, Etc.

CHECKERED LIFE. An Autobiography, by Rev. I. L. Ver Mehr. Boston, Walker, Wise & Co.; Ticknor & Fields.

An uncommon book. Truth stranger than fiction; written in a charming style. No reader will willingly lay it down unfinished. To us, Californians, it has a peculiar interest. The author, Dr. Ver Mehr, was one of the earliest Protestant clergymen on this coast. In the fall of 1849, he founded Grace Church, in this city, and has ever since been actively engaged in the ministry, or in the work of education. He has multitudes of friends throughout the State, and to them this book will reveal a history more eventful and crowded with incident than has been generally known.

The reading creates one strong wish; it is, that the author will immediately resume his pen, and carry this charming Autobiography through the singular scenes of his California life. W.

THE *New Englander* for January has nine articles with the usual book-notices. We have read with interest Prof. Fisher's first paper on "The Conflict with Skepticism and Unbelief." The questions at issue are well discriminated. Mr. Whittlesey, of Ottowa, Ill., discusses the question "By what religious services, and by how many can a Pastor best serve his people on the Sabbath?" Mr. Herbert Spencer, in a short note to the editors, disclaims being a disciple of Comte. Pres. Woolsey lays open "The Relations of Separate States to General Justice," an important paper on International Law. Prof. Fisher seeks to show that "Natural Rights," do not imply necessarily "Political Rights," a Freedman may have all his natural rights, and yet not the right of suffrage.

—*The American Presbyterian and Theological Review,* (we hope the accomplished editor will get a better name some time) has articles from Dr. Schaff, Tayler Lewis, President Fisher of Hamilton College, Dr. Skinner, Mr. Sherwood and Dr. H. B. Smith. The last on Renan is thorough and of course annihilating. We have read Dr. Skinner's article, as a Pastor would be likely to, on "The Theory of Preparation for Preaching," with special attention. It is suggestive. The point that all true preparation must be made in the Holy Spirit is brought out more prominently than we have been accustomed to see it in Homiletical treatises. "The Theological and Literary Intelligence" is as usual full.

—It does one's eyes good to look at the page, the type and the paper of the *Bibliotheca Sacra,* which comes to us, having recently bought and absorbed "*The Christian Review,*" the Baptist Quarterly. The editors are to have the co-operation, as they have had, of Pres. Barnas Sears. This number retains the eclectic character of this period[ical]. Rev. Chas. H. Brigham, a Unitarian minister, and a very laborious scholar, contributes an article on the Caraites, a Biblical Jewish Sect. Dr. Lyman H. Atwater, of Princeton, represents "The Doctrinal Attitude of Old School Presbyterians." Rev. John Duns, (Scotus) has brief words on the Serpent of Eden. Under the characteristic head of "Confidence the youngest daughter of Caution," Dr. Withington has fine thoughts grounded on the fact that the Bible anticipates the objections that have been made against it, and does not involve itself in them. An admirer of "Charles Wesley and Methodist Hymns" essays that theme.

Editorial Visits.

West of San Mateo the road winds through a pass in a low mountain range, along up the bank of a romantic little stream overhung by pine trees, bushes and wild vines for three miles, when pleasant valleys, just large enough for small farms open to view. Leaving the stream the road bends a little to the south, rises gradually the sides of the second mountain range, when far away south and north appears a beautiful rolling farming region all green with verdure, and varied by every feature of loveliness. The road still rises and winds round higher points shutting out the previous fine scenery, so that as you reach the pass the eastern view is lost though doubly rivalled by the one opening suddenly to the west, as way down a long deep, grassy vale, cut by a little rivulet right through the mountains, the glorious old ocean lies in its might, one mass of blue water across to the shore of Asia. Perhaps we could not quite see that old Adamic continent, but surely the thought went so quickly across the great water, as the only thing between us and that world of teeming human beings, that it did almost seem as if we might catch a glimpse of it. Right down at the mouth of this little valley just as it opens out into the regular ocean coast-flat, lies a small old town called

HALF MOON BAY.

It is a good name and well describes the locality. There are settled mostly Spanish, French, and some other Foreigners, though a few worthy families are united to secure all possible good in society. A Sabbath School and occasional Church services are held and are doing good. Some half-dozen welcome the PACIFIC here as a power to help them in all that is desirable among men. When in the hotel we heard one in playing billiards apparently boast that there was no way to heaven from that place. We could not well help suggesting, that the people then must there be in a sad plight for there was only one other way, and they would have to go in that, if they did not in the first. He looked a little surprised and with a bright smile replied: Well, there were so, but it could not be helped, for it was true. Had the man really wished to go to heaven, he never would have uttered this expression.

To the south of Half Moon Bay, a splendid ride along the rolling ocean-flat some half-mile or more back from the shore brings one in fourteen miles to a very romantic little place called

PISCADERO.

It is near the mouth of a small stream which seems in its winding course, together with its many branches, to have worn down through the high lands, fine, rich, level bottoms, which wind in all direction in most unexpected manner, affording fine sites for beautiful farms, while at the edges of the valleys, the hills rise abruptly eight or a hundred feet high, often covered with brush. This region has the reputation of affording the best potatoes in the State. Here we found many families who could appreciate a good paper like the PACIFIC. They have a school-house, but as yet no church. All such places should be in earnest for securing churches and other religious institutions, or else in ten years time they will have spent five times more for liquors, gambling, dances, and other roughness, than the church would cost, and be incomparably worse off in lack of intelligence and good society.

Again another sixteen miles took us along the same splendid scenery, of which about twelve miles were used as one vast pasture for the finest dairy in the State with which are twelve hundred American cows. The ocean fogs keep the grass green nearly the whole year, giving the purest milk, which, turned into cheese by Western Reserve Dairymen of experience, commands the best price in the California market. Mr. J. C. Steele is the principal proprietor.

From here the road turned down [illegible] upon the ocean shore and for two miles ran along by the raging waters, only a few rods upon the right, while just to the left rose the perpendicular rocks a hundred feet high, against which in high tide and fierce storms, the waters dash with terrible fury.

We greatly enjoyed the two miles ride and in one place left our horse to run out on

a ridge of rocks where were great numbers of the different curiosities of ocean organic life. One of the most singular of these was the Sea Anemone, pronounced with four syllables, a living creature fastened to the rocks, and when undisturbed, resembling very exactly a regular large blown rose o very many petals. To escape danger it slowly infolds upon itself and closes up. So also, if anything eatable be placed or chance to fall into it when open, it closes round it, opens at the center another more finely organized rose, and gradually swallows the food. We placed a stone one-third the size of the animal partly within its opening, on one side, and the perspiration of the fingers seemed to make him think it good to eat, so slowly enfolding it he gradually swallowed the whole, and again expanded to the full size as if asking for more. The whole process required twenty minutes by the watch.

Our travel during this day, was about thirty-three miles, all the time within a half mile of the ocean, only once or twice coming again down to it. We were generally upon the first bench, though twice we ascended to the second because of ravines. These benches rise one above the other with perfect regularity, showing the successive elevations of the continent, at least this portion of it, out of the ocean waters. In one place we counted five of these great, old flats of the ocean, on each of which, for periods of unknown length, in earlier days of the earth, the waters raged and dashed as at present, till rolled back to a new point by upheavals of the land. However long these periods, others equally long in the future will just as surely pass away, in comparison with which man's life here seems but a moment. At evening we were at the beautiful and early settled town of Santa Cruz.

Excepting Monterey, this place has the best harbor south of San Francisco for a great distance. This fact gives it a large amount of business for a great extent of country. It produces and exports the best quality and largest amount of lime of any place in the State. Also, from its five tanneries immense quantities of excellent leather are annually turned out. The gross amount from the best is two hundred dollars worth per day. It has two good Paper Mills, one of which is now being fitted to produce a good writing quality. A large Powder factory is being put up by San Francisco capitalists, and a company is organized for improving some excellent rock-oil discoveries, where the natural petroleum flows of itself, in large amounts from under the mountains.

The soil for farming in this region is of the first quality, producing everythiug except such things as require a hot sun. Superior fruits of all kinds are here raised, except peaches and those of a like nature, for which the summer weather is not sufficiently warm to produce those of the best flavor. The climate is an exceedingly agreeable one; mild in winter from its nearness to the ocean, and cool in summer from its western breezes, with less of wind and fog than San Francisco. The scenery around is very fine with the ocean roaring upon the West; a beautiful rich flat of some miles in width extending back from the water, for farming; a noble range of forest covered mountains on the East, their lower portions green with grass and wild oats for pasture, all broken and varied with streams in a manner the most romantic; while away to the South comes bending around in crescent form the distant highlands, terminating far out in the Western Ocean in a mountain peak, encircling a beautiful expanse of waters called Monterey Bay. Here is a population of nearly two thousand people, with three churches, the leading one of which is the Congregational. Their late pastor, Rev. Mr. Bartlett now called to the Fourth Congregational Society of San Francisco, has labored in this church with great acceptance, and will ever be remembered by them with true esteem. The Methodists have just completed a neat place of worship, while the Episcopalians are proposing to build in the spring. The town is one of general sobriety and moral temperance principles.

S. V.

POST OFFICE DESPATCH.—The writer hereof keeps a Box at the Post Office. On the 19th inst. he was told that a letter was dropped into the Office for him, on the 16th. This had not been placed in his box. Immediately he inquired of two box clerks concerning this, and of the Postmaster himself, but could get no satisfaction. The clerks assured him that such a letter could not be in the office. In the morning of the 22d the said letter was found in his box, duly post-marked, "Feb. 16th, 1864." What had this letter been doing for six days in the Post Office.

If this were the first time a similar thing had occurred we should have called it an accident. Now it looks like negligence.

INDIAN POLICY.—Bishop Whipple of Minnesota says:—"In Canada there has never been an Indian massacre or an Indian war. They spend a hundredth part in preventing that we spend in suppressing Indian outbreaks. Their missions are prospered and ours are blasted—they live in peace and we live in perpetual strife."

This is a sad but truthful statement. It is a fitting commentary upon our Indian policy, which is a disgrace to the nation and humanity.

THE INFLUENCE OF FASHION.—It would be useless to deny or attempt to deny that it is the lot of mortals to be influenced in a greater or less degree by Fashion, and we presume the fair sex will not be displeased if we say that they are quick to discern and adopt the slightest changes occurring in the fashionable world. At this time a decided sensation and remarkable effects are being produced by the introduction of beautiful embroidery on ladies' and children's cloaks, dresses, etc. This, when worked by hand, is a tiresome and tedious job, and our fair readers will thank us, we know, for informing them that it is performed with marvellous rapidity by the Grover & Baker Machine, which combines this with many other valuable features. The work of days is, by this little indefatigable worker, reduced to minutes, and performed with a neatness and accuracy almost incredible.

MARRIED.

In this city, February 17th, by Rev. E. S. Lacy, Alexander Edouart to Miss Melodille Farelot, all of San Francisco.

In this city, February 16th, by Rev. T. Starr King, R. P. Lewis to Emma A. Wood.

In this city, February 18th, by Rev. Giles A. Easton, Assistant Minister of Grace Cathedral, Charles Hunter Webb to Eliza, second daughter of Robert Carter, Esq., all of San Francisco.

In this city, February 14th, by the Rev. E. S. Lacy, George Crosby to Sarah Frances Evans, both of San Francisco.

In this city, February 20th, by the Rev. C. B. Wyatt, Robert L. Harris, of this city, to Lucy Woodward Kimball of Portsmouth, New Hampshire.

In this city, Feb. 9th, by the Rev. J. H. Wythe, Adam Smith to Amanda Kobb.

In this city, February 17th, by the Rev. E Thomas, Lucius Hoyt of New Westminster, B. C., to Laura Lincoln, of this city.

In this city, February 18th, by the Rev. Dr. Wythe, David R. Dickerhoff to Henrietta M. Dulin.

In Stockton, Feb. 15th, James M. White to Elizabeth Taylor.

In Solano county, February 16th, Edward Brinckerhoff to Maity A. Tyler.

In Downieville, February 14th, Samuel M. Williamson to Mrs. Cornelia A. Williamson.

In Sacramento, February 14th, E. B. Crouch to Juliet Hawley.

At Fast Miller, Fresno county, 16th inst., Lieut. Chas. H. Barth, Adjutan: Second Cavalry, to Lizzie Z., daughter of Clark Hoxie, Esq.

In Deadwood, Placer county, February 15th, Joseph Howe to Mrs. Emma Brooks.

At Giller's ranch, Sacramento river, February 14th, J. Richardson to Ann Elizabeth Stillwell.

In San Andreas, February 18th, Matthew Aiken to Mary A. Thorp.

In Oroville, February 18th, Walter M. Elliott to Mrs. Mary Cutler.

DIED.

In this city, Feb. 18th, Mrs. Adrianna G. Cowing, wife of Turner Cowing, aged 39 years, formerly of Brunswick, Maine.

In this city, February 18th, John P. Neilson, aged 40 years and 8 months, a native of Sweden.

In this city, Feb. 19th, Ann Delia, wife of E. Randall, a native of Baltimore, Maryland, aged 40 years.

In this city, Feb. 20th, Wendell H., only son of Dr. B. J. and Augusta T. Smith, aged 1 year and 8 days.

In this city, Feb. 19th, Judah Martin, a native of London, aged 54 years.

In this city, Feb. 20th, Joseph Eberhardt, aged 45 years, a native of Germany.

In this city, Feb. 19th, Annie Elizabeth Scott, aged 2 years, 7 months and 17 days.

In this city, Feb. 21st, Horatio N. Squire, aged 47 years.

In this city, Feb. 17th, in City and County Hospital, Arthur Hooynski, a native of Poland, aged 45 years.

In this city, February 22d, Henry Thomas, Senr., a native of Falmouth, Eng., aged 82 years.

In Alviso, February 22d, Arthur A. Agard, aged 1 year and 7 months.

In American township, Sacramento county, Feb. 19th, Hattie C., wife of Harrison F. House, aged 30 years.

In Placerville, 16th inst., Mrs. N., wife of Dr. H. Van Vleck.

In Red Bluff, 14th inst., Luke Beardsell, aged 66 years and 2 months.

In Austin, N. T., 12th inst., Asa Loring, aged about 43 years.

Near Sacramento, February 14th, George H. Tilley,

At Indian Hill, Sierra county, January 25th, Sarah Ann, wife of R. D. Lane, aged 20 years and 8 mos.

In Sacramento, 17th inst., Frank W. Fuller, formerly of Augusta, Me.

At Dryd n's ranch, February 4th, J. S. Shannon, aged about 30 years.

In Washoe City, N. T., Feb. 2d, George W. Spencer, aged about 30 years, formerly of Iowa.

At Minnesota, Sierra county, February 13th, Mrs. A. E. Jones, aged 37 years.

In Santa Cruz, February 7th, Rev. John Francis, aged 73 years.

In San Jose, Feb. 18th, Rev. S. S. Etheridge, rector of Trinity Church, San Jose.

Near Meridian, Sutter county, 14th inst., Alice Gertrude, daughter of Rev. Collin and Estella Anderson, aged 2 years, 6 mos. and 10 days.

In New York city, January 13th, Joseph N. Hinsdale, aged 69 years, formerly of Bennington, Vt.; only surviving brother of the wife of E. D. Waters, of Oakland.

Lost, on the schooner Dashaway, about Nov. 15th, Richard Kelsey, of New York, aged 28 years; his wife, Amelia, of Cranston, R. I., aged 19 years and 1 month, and Hattie, infant daughter, aged 18 mos.

The Athenæum Collection of Hymns
AND TUNES

For Choir, Church and Sunday School is now ready. It contains 512 pages, and nearly 700 Hymns and Tunes, such as "Rest for the Weary, Shining Shore, Eden Above, Shall we know each other there?" &c. Among the new and beautiful pieces, we would name: "Dare to be Right, Fear not, Weary Pilgrim, Come to Me, Lion of Judah, Shall we Meet Beyond the River, Lord give us Faith, There is a Land of Love, Oh, 'tis Glorious, We'll Wait till Jesus Comes, A Few More Years Shall Roll, Sabbath Bells Chime On, Over the River, Shall we Meet no More to Part, the Vacant Chair, Forever with the Lord," &c. Price, bound, 65 cents; $7 per dozen; $55 per 100. Cloth, bound, embossed gilt, 75 cents; $8 per dozen; $66 per hundred. Postage, 15 cents each.

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These Lozenges are prepared from a highly esteemed recipe for alleviating BRONCHIAL AFFECTIONS, ASTHMA, HOARSENESS, COUGHS, COLDS, and Irritation or Soreness of the Throat.

Public Speakers and Vocalists

Will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which disturb the organs of speech.

Agents for California, REDINGTON & CO.,
fe1-1m San Francisco.

UNIVERSITY OF THE PACIFIC, SANTA CLARA.

THE NEXT SESSION OF THE PREPARATORY and COLLEGIATE Departments, will commence WEDNESDAY, January 13th, 1864.

Female Collegiate Institute.

The twenty-first Semi-annual session of the Institute will also commence as above, January 13th.

It is important for pupils to be present when the classes are formed.

For full information, apply to E. BANNISTER, President U. P., or to D. TUTHILL, Principal F. C. Institute, Santa Clara. ja7-8w

Oakland Seminary for Young Ladies.

MRS. G. M. BLAKE.....Principal.
MRS. I. G. HUGGINS....Associate Principal.

THE NEXT SESSION OF THIS School will be open for the reception of Boarding and Day Scholars, on MONDAY, January 4th, 1864.

TERMS FOR DAY SCHOLARS,

Primary Department,.....$3 to $4 per month
Preparatory, " ..... 5 "
Collegiate, " ..... 6 "

For Catalogues, and other particulars, apply to the Principal, corner of Eleventh and Washington streets, Oakland. ja1

San Francisco Female Seminary.

THE SECOND SESSION WILL OPEN TUESDAY, January 5th, 1864, at

No. 1,114 Stockton Street.

Enlarged accommodations have been secured, and a competent corps of Teachers engaged.

For Information, and Circulars, apply to the Principal, at Virginia Block.

MISS M. BUTLER, Principal.

REFERENCES:
Rev. E. WADSWORTH, D. D., Rev. E. S. LACY,
Rev. L. C. BAYLIS.
ja1-3m

DAY AND BOARDING SCHOOL
For Boys, under 12 years of Age,
Fourth Street, between Jefferson and Grove,
OAKLAND.

AMONG THE VARIOUS ESTABLISHMENTS in California, there is not one especially conducted for small Boys. Miss Doyle's School, at Oakland, is designed exactly to meet this requirement; where the Pupils will be taught, not only all the various branches suitable to their age, but will also be trained in habits of obedience, order and politeness, so necessary to success and happiness in life.

The health of the pupils will receive particular attention, and their diet and clothing be cared for as if under the watchful eye of a parent.

The location is eminently healthy, with plenty of ground for exercise. The very best instruction in the solid branches and accomplishments will be guaranteed.

TERMS:—payable in advance, $30 per month, for board, washing, and tuition in the ordinary English branches.

No extras. No entrance fee required.

No deduction for absence or sickness, save for one month.

$4 per month for day pupils over eight.

REFERENCES:—Rev. Henry Durant, Oakland, Rev. E. B. Walsworth, do., Rev. B. Akerly, do.; Mark Brumagim, Esq., San Francisco, Dr. Henry Gibbons, San Francisco; Hon. Sherman Day, New Almaden; Rev. W. C. Pond, Downieville; J. B. Harmon, Esq., Sacramento. ja1-8m

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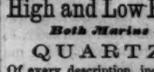

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On the listening ear no longer breaks;
Stars are shining on the deep blue ocean,
All is silent—love alone awakes.

Love on earth its lonely vigils keeping,
Love in heaven that rests or slumbers not;
Peace, my anxious heart! though thou wert sleeping,
Love divine has ne'er its charge forgot.

And for you, my brightest earthly flowers,
You, my children, Love divine has cared!
Sleep, beloved ones! through these dark hours,
Angels by your pillow watch and guard.

Here the winged messengers of heaven,
As beheld at Bethel, come and go;
Angel guardians, whom the Lord has given,
To each little one while here below.

Blessed Saviour! while on the earth residing
Never didst thou scorn a mother's prayer;
Faith may still behold Thee here abiding,
Still commend her treasures to Thy care—

Were not all my hope on Thee reposing,
Thou sole refuge for a sinner's fears,
Then, the future all its ills disclosing,
I could give my children only tears.

From their earthly parents they inherit
Naught save sin and weakness, grief and pain;
Give them, Lord, Thine all sufficient merit,
Spiritual birth and life again—

Hide and guide them in Thy tender arms,
Till this wilderness of life be past;
Save them from temptation's fatal charms,
Seal them for Thine own, from first to last;

Let Thy rod and staff in mercy lead them
In the footsteps of Thy flock below,
Till, 'mid heavenly pastures, Thou shalt feed them,
Where the streams of life eternal flow.

THE FORM OF A DROP.

We are accustomed to see substances of all kinds, each in some peculiar and characteristic shape or form, and we recognize them all by their shape—in fact, we know them as we know persons, by their features. Throughout all substances there is some one general feature peculiar to each class, no less than an individual character to each subdivision of its class, by which we can identify and individualize them. Thus, there is a general form of coal, by which it is recognized as coal, and an individual form by which each kind is known from other varieties. No two pieces of chalk-flint are alike; yet all flints have a form by which they are known from other stones. There is gray granite and red granite; but no one will mistake granite for Portland stone.

All metals have a general metallic lustre, but though one may be heavy and yellow, as is gold, and another lighter than water, and white, as in potassium, we still know them as metals. The stars, whether fixed stars or planets, have all the same globular form; yet, when minutely examined, there is not much difficulty to identify each individual star. Thus, by its generic outward form, and its own individual character, exhibited in its various parts, everything may be recognized as readily as a shepherd knows each individual sheep of his flock.

Without examination of a close and careful character, we are apt to assume that a drop of any known fluid has one form. It is round; and whether it be a drop of oil, a drop of water, a drop of æther, or any other of the innumerable fluids which are known, they all appear to be round. Now, however, comes the ingenious discovery of Professor Tomlinson, of King's College, London, to bear upon the subject. He finds, if we do but examine a drop of any known liquid under certain conditions, that fluid drops assume each a form peculiar to its own kind of liquid, by which it may be known and identified. A drop of otto of lavender puts on one shape, a drop of turpentine another. Drops of sperm oil, olive oil, colza oil, naptha, creosote—indeed each individual drop, be the fluid what it may—can be easily recognized by its form. In order to test any of these forms or shapes, we have but to place a drop of the fluid under examination upon water. For this purpose we must employ a glass to hold the water, taking the greatest care that it is quite clean. It must even be rinsed after being wiped, lest there be the least fluff from the cloth adhering to the vessel. The glass being then filled with distilled or clean filtered river water, we let fall upon it a drop of the fluid, and watch the shape or form it puts on. A very little practice will show how easy it is thus to distinguish a drop of one fluid from that of another. Even more; if one fluid be mixed with another, for any sinister motive or design, we can thus detect the mixture, because we can see each fluid in one drop of the mixture. Thus, by the examination of one drop of sperm oil adulterated with one-twentieth of colza oil, the mixture is instantly discovered. So, if turpentine be mixed with otto of lemons, or otto of lavender, we have now a ready mode of discovering the cheat.

How useful may not this knowledge become to manufacturers and others, now that we are enabled to recognize the individuality of each fluid from one single drop.—*Septimus Piesse.*

USE OF LIME IN AGRICULTURE.

The distinguished chemist Boussingault has just read before the French Academy of Sciences, a paper on the employment of Lime in Agriculture. It has not yet been published, but M. Barral gives the following as the substance of it, which we translate for the *Country Gentleman* from the *Journal d'Agriculture Pratique*:

"Lime introduced in an arable soil very quickly sets at liberty a certain quantity of azote in the state of ammonia; the azote elements were before united in insoluble combinations, and not assimilable by plants—the action of the lime sets them free, and permits a part of the capital buried in the soil to be utilized for the next crop. If this was the whole effect of lime, of which the experiments of Boussingault afforded evidence, small doses of it at once, ought to be counselled, because the quantity of ammonia produced does not increase in proportion to the quantity of lime used. But as heavy linings produce incontestible effects in certain cases, it must consequently be admitted that lime exerts an action of some other kind upon the elements of the mould. Boussingault thinks that certain mineral matters, such as potash and silica, may be liberated in the soil by the lime; that other substances injurious to plants, are destroyed or modified by the same agent, and that to these effects is added moreover a physical action, changing the constitution of the land. The action of the lime is thus excesively complex, and its good effects can only be explained by studying attentively the special circumstances under which they are produced. The grand fact proven by the present researches of this agricultural *savan*, is that there exist in mould, as well in the form of organic matters as in that of mineral matters, a host of substances completely inert for vegetation, until the moment when some proper agent renders them assimilable by plants. The continuance of experiments upon the method devised by Boussingault, can alone clear up these excessively complex facts, and point out to our agriculture the most effective processes. The discovery of methods which conduct to truth is often the greatest service that can be rendered to Science and to Art."

[From the Mercantile Gazette and Prices Current.]

USURY LAWS.

As this subject is now occupying the attention of the legislature, and a formal attempt has been made to gather up from the debris of past ages the fragments of an exploded theory with which to weigh the scales of finance and force them to favor the less productive and less important of our home interests, we have thought it not amiss to present to our readers the following extracts from eminent and standard authors relating directly to it. The language is plain and cannot be misunderstood; and it is the language of experience and philosophical wisdom, regarding the subject calmly in its moral, social, political and commercial aspects. We commend it to the careful consideration of our legislators. Should the proposed law pass and not immediately become virtually a dead letter as in other countries, it will operate injuriously upon every material interest of the country, and upon none more so than the very interests it was designed to serve. The capitalist cannot be forced to lend his money; nor will he do it except upon terms agreeable to himself. The compensation for the use of capital must bear a just and equitable relation to the profits derived from that use in those leading branches of industry and commerce which employ the most of it. The hazards attending the employment of capital in new countries and experimental enterprises, must also be compensated, or those enterprises will not be prosecuted unless by capitalists themselves, whose proverbial timidity will be much more likely to leave the vast resources of California in a slow and partial development. A great part of the capital of the country would be kept out of the hands most likely to make a profitable and advantageous use of it.

Before the functions and utility of capital were known, it is probable, that the demand of rent for it by lenders was considered an abuse and oppression and an expedient to favor the rich and prejudice the poor; nay, further, that frugality, the sole means of amassing capital, was regarded as parsimony, and deemed a public mischief by the populace, in whose eyes, the sums not spent by great proprietors were looked upon as lost to themselves. They could not comprehend, that money, laid by to be turned to account in some beneficial employment, must be equally spent; for, if it were buried, it could never be turned to account at all; that it is, in fact, spent in a manner a thousand times more profitable to the poor; and that a laboring man is never sure of earning a subsistence, except where there is a capital in reserve for him to work upon. This prejudice against rich individuals, who do not spend their whole income, still exists pretty generally; formerly it was universal; lenders themselves were not altogether free from it, but were so much ashamed of the part they were acting, as to employ the most disreputable agents in the collection of profits perfectly just, and highly advantageous to society.

It is, therefore, not surprising that the ecclesiastical, and at several periods, the civil codes, likewise, should have interdicted loans at interest; and that, during the whole of the middle ages, throughout the larger states of Europe, this traffic should have been reputed infamous, and abandoned to the Jews. The little manufacturing or commercial industry of those days was kept alive by the scanty capital of the dealers and mechanics themselves; and agricultural industry, which was pursued with somewhat better success, was supported by the advances of the lords and great proprietors, who employed their serfs or retainers on their own account. Loans were contracted for, not with a view of profitably employing the money, but merely to satisfy some urgent want, so that the exactor of interest was profiting by a neighbor's distress; and it may easily be conceived, that a religion, founded on the principle of fraternal love, as the Christian religion is, must disapprove a calculating spirit, that even now is a stranger to generous bosoms, and repugnant to the common maxims of morality. Montesquieu attributes the decline of commerce, to this proscription of loans at interest; which was undoubtedly one cause, although, indeed, it was one amongst many.

The progressive advance of industry has taught us to view the loan of capital in a different light. In ordinary cases, it is no longer a resource in the hour of emergency, but an agent, an instrument, which may be turned to the great benefit, as well of society, as of the individual Henceforward, it will be reckoned no more avaricious or immoral to take interest, than to receive rent for land, or wages for labor: it is an equitable compensation adjusted by mutual convenience; and the contract, fixing the terms between borrower and lender, is of precisely the same nature, as any other contract whatsoever.

* * * * *

The practice of usury has been uniformly revived, whenever it has been attempted to limit the rate of interest, or abolish it altogether. The severer the penalties, and the more rigid their exaction, the higher the interest of money was sure to rise; and this is what might naturally have been expected; for the greater the risk, the greater premium of insurance did it require to tempt the lender. At Rome, while the republican form of government lasted, the interest of money was enormous, as it was natural to suppose, even if it were not a matter of history. The debtors, who are always the plebeians, were continually threatening their patrician creditors. The laws of Mahomet have prohibited loans at interest; and what is the consequence in the *Musulman* dominions? Money is lent at interest. But the lender must be indemnified for the use of his capital, and, moreover, for the risk incurred in the contravention of the law. It was the same in Christian countries, so long as loans at interest were illegal: and where the necessity of borrowing enforced the toleration of the practice amongst the Jews, such were the humiliation, oppression and extortion, to which, on one pretext or another, that nation was exposed on this score, that nothing short of a very heavy rate of interest could indemnify for such repeated loss and mortification.—*Say's Political Economy.*

In some countries the interest of money has been prohibited by law. But as something can every-where be made by the use of money, something ought every-where to be paid for the use of it. This regulation, instead of preventing, has been found by experience to increase the evil of usury, the debtor being obliged to pay not only for the use of the money, but for the risk which his creditor runs by accepting a compensation for that use. He is obliged, if one may say so, to insure his creditor from the penalties of usury.

In countries where interest is permitted, the law, in order to prevent the extortion of usury, generally fixes the highest rate which can be taken without incurring a penalty. The rate ought always to be somewhat above the lowest market price, or the price which is commonly paid for the use of money by those who can give the most undoubted security. If this legal rate should be fixed below the lowest market rate, the effects of this fixation must be nearly the same as those of a total prohibition of interest. The creditor will not lend his money for less than the use of it is worth, and the debtor must pay him for the risk which he runs by accepting the full value of that use. If it is fixed precisely at the lowest market price, it ruins with honest people, who respect the laws of their country, the credit of all those who cannot give the very best security, and obliges them to have recourse to exorbitant usurers. In a country, such as Great Britain, where money is lent to government at three per cent. and to private people upon good security at four, and four and a half, the present legal rate, five per cent., is, perhaps, as proper as any. * * *

No law can reduce the common rate of interest below the lowest ordinary market rate at the time when that law is made. Notwithstanding the edict of 1766, by which the French king attempted to reduce the rate of interest from five to four per cent., money continued to be lent in France at five per cent., the law being evaded in several different ways.—*Adam Smith.*

The rate of interest on each particular loan must, of course, vary according to the supposed solvency of the borrowers, or the degree of risk supposed to be incurred by the lender, of either not recovering payment at all, or not recovering it at the stipulated term. No person of sound mind would lend on the personal security of an individual of doubtful character and solvency, and on mortgage over a valuable estate, at the same rate of interest. Wherever there is risk, it must be compensated to the lender by a higher premium or interest.

And yet, obvious as this principle may appear, all governments have interfered with the adjustment of the terms of loans; some to prohibit interest altogether, and others to fix certain rates which it should be deemed legal to charge, and illegal to exceed. The prejudice against taking interest seems to have principally originated in a mistaken view of some enactments of the Mosaical law, and, a statement of Aristotle, to the effect that, as money did not produce money, no return could be equitably claimed by the lender! But whatever may have been the origin of this prejudice, it was formerly universal in Christendom: and is still supported by law in all Mohammedan countries. The famous reformer, Calvin, was one of the first who saw and exposed the absurdity of such notions; and the abuses caused by the prohibition, and the growing conviction of its impolicy, soon after led to its relaxation. * * * *

It is needless to waste the reader's time by entering into any lengthened arguments to show the incapacity and mischievous effect of such interferences. This has been done over and over again. It is plainly in no respect more desirable to limit the rate of interest, than it would be to limit the rate of insurance, or the prices of commodities. And though it were desirable, it cannot be accomplished. The real effect of all legislative enactments having such an object in view, is to increase, not diminish, the rate of interest. When the rate fixed by law is less than the market or customary rate, lenders and borrowers are obliged to resort to circuitous devices to evade the law; and as these devices are always attended with more or less trouble and risk, the rate of interest is proportionally enhanced. During the late war it was not uncommon for a person to be paying ten or twelve per cent. for a loan, which, had there been no usury laws, he might have got for six or seven per cent. Neither is it by any means uncommon, when the rate fixed by law is more than the market rate, for borrowers to be obliged to pay more than they really stipulated for. It is singular that an enactment which contradicts the most obvious principles, and has been repeatedly condemned by committees of the legislature, should still be allowed to preserve a place in the statute book.—*M'Culloch.*

WANT OF COURAGE.—Sidney Smith, in his work on moral philosophy, speaks in this wise of what men lose for the want of a little brass, as it is termed:

"A great deal of talent is lost to the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they could only have been induced to begin, would, in all probability, have gone great lengths in the career of fame. The fact is, that in order to do anything in the world worth doing, we must not stand shivering on the bank, and thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risk and adjusting nice chances; it did all very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success for six or seven centuries afterwards; but at the present a man waits, and doubts, and consults his brothers, and his uncle, and his first cousin, and his particular friends, till one fine day he finds that he is sixty-five years of age; that he has lost much time in consulting first cousins and particular friends; that he has no more time left to follow their advice. There is so little time for overscrupulousness at present, that the opportunity slips away. The very period of life at which a man chooses to venture, if ever, is so confined, that it is no bad rule to preach up the necessity, in such instances, of a little violence done to the feelings, and of efforts made in defiance of strict and sober calculation."

BAD COMPANY.—One of the worst habits that a person of either sex can fall into, is that of keeping bad company. Impure words stain the tablets of a virtuous mind, and the more we hear of them the less nice becomes our sense of the refined and pure. Too much care in the choice of companions cannot be taken. Intimate friendships should not be made without due reflection, and with casual acquaintances, whose conduct and conversation will not benefit us, we should have as little to do as charity and circumstances will admit. The mind is a peculiarly delicate substance, and its purity is soiled by even the slightest contact with vice; and once its impress spots are left upon it, no after regrets can wash them out; they become a part of the individual. An hour spent in bad company may prove a source of regret for years, or worse. Its stepping stone to some vice or crime. It is a mark of great folly for a man to leave his own home and fireside, and go to his neighbor's to spend his leisure hours; for his family certainly have as much need of his social powers as his neighbors; and if in pecuniary matters he were to adopt the same course of conduct, giving all to his neighbor and nothing to his family, he would soon be a bankrupt.

The City of London, in ten years, has increased in population 441,762; New York, 290,104 souls, or 56.37 per cent., and Philadelphia 223,484 inhabitants, or 66.43 per cent. The average number of houses during ten years built in London was 5,849; in New York, 1,666, and in Philadelphia 2,006. London has been settled 2,000 years, New York 240 years, and Philadelphia 138 years.

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The undersigned now proposes to lay off a tract of

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He proposes to form a Corporation to be called the "Central Park Association," with a Capital Stock of $600,000, divided into 600 shares of $1,000 each. He proposes to sell 600 lots, 100 by 120 feet on the University Mound Survey, for $500 each, and for each lot the purchaser may take, he shall in addition be entitled to one full paid share of the Stock of the Park Corporation. As soon as four hundred lots are taken and paid for, the strip of land surrounding the Park will be conveyed to the Park Corporation for the benefit of the Members of the Association, and the 300-Acre Park will be conveyed to the City and County of San Francisco for the uses and purposes of a Public Park, but to be improved and adorned according to the plans and under the supervision of the Central Park Association, the Mayor and the Street Commissioner of the City and County of San Francisco to be ex-officio members of the Board of Trustees of said Association.

The undersigned does not flatter himself that all who may enter into this enterprise will so solely for the purpose of establishing a park, but he does feel confident that every man who has the least foresight or knowledge upon the subject of the growth of cities, and the value of property adjoining public parks, will not hesitate a moment about investing money in the enterprise.

The investment of five hundred dollars in the lot alone will pay more than two per cent. per month for ten years to come, while the strip of land surrounding the Park having a frontage, as it will, of over three miles, will in a few years' time be worth an immense sum of money.

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while the man who is ambitious, who lives that posterity may know him, may rest assured that his name shall be inscribed upon a monument in the centre of the Park in letters that shall be as enduring as the marble upon which it shall be chiselled beneath the following:

"This Central Park was laid off and forever dedicated to the people of San Francisco by the united efforts of those whose names are inscribed upon this monument in the year of our Lord eighteen hundred and sixty-three. Live them, do not forget to do something for posterity."

Persons desirous of taking an interest in the enterprise will please call on the undersigned, at his office, No. 605 Montgomery street.

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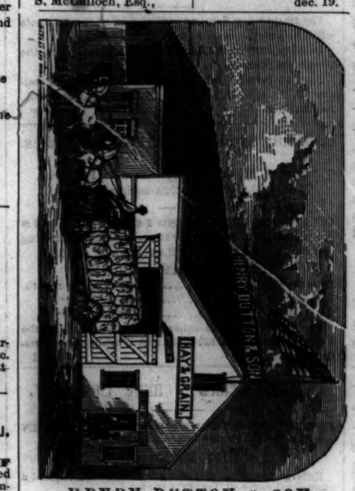

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